Selected Questions from the Dictionary of the Frequently Asked Questions (FAQs) on Islam

(Imān (faith) Section)

Importance/1

Q1- Who is Allah?

A1: In Islam, Allah is the Lord of the worlds and the whole creation that He nourishes with His favors. Allah Almighty says: ﴿ ٱلۡحَمۡدُ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ﴾ {All praise be to Allah, the Lord of the worlds.}[Surat al-Fātihah: 2]

He is the Creator, the Sovereign, the Provider, and the One Who manages the creatures' affairs alone without a partner. Allah Almighty says: ﴿ رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا بَيۡنَهُمَا فَٱعۡبُدۡهُ وَٱصۡطَبِرۡ لِعِبَٰدَتِهِۦۚ هَلۡ تَعۡلَمُ لَهُۥ سَمِيّٗا ﴾ {Lord of the heavens and earth and all that is between them. So, worship Him and be constant in worshiping Him. Do you know anyone equal to Him?}[Surat Maryam: 65]

He is the only deity truly worthy of worship because of His divine and perfect attributes, and the only One to Whom the creation, the command, the judgment, and the legislation belong.

Allah Almighty says: ﴿ وَلَهُ ٱلۡمَثَلُ ٱلۡأَعۡلَىٰ فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ ﴾ {To Him belong the most sublime attributes in the heavens and earth.}[Surat ar-Rūm: 27]

He is the All-Great and the Perfect One to Whom all praise and absolute perfection belong, and Who has the most beautiful names and the most sublime attributes. Allah Almighty says: ﴿ وَلِلَّهِ ٱلۡأَسۡمَآءُ ٱلۡحُسۡنَىٰ فَٱدۡعُوهُ بِهَا

has the Most Beautiful Names, so call upon Him by them.}[Surat al-A‘rāf: 180]

He is the All-Hearing Whose hearing is perfect, the All-Seeing Whose sight is perfect, the All-Knowing Whose knowledge is perfect, the Omnipotent Who has absolute power over all things, and nothing can escape Him.He is the Most Compassionate and the Most Merciful Whose mercy encompasses every creature and every living being, and He is the Most Merciful to the believers.He is the Ever-Living Who never dies, the First Who is preceded by none, and the Last Who is succeeded by none. Allah Almighty says:﴿هُوَ ٱلۡأَوَّلُ وَٱلۡـَٔاخِرُ وَٱلظَّـٰهِرُ وَٱلۡبَاطِنُۖ وَهُوَ بِكُلِّ شَيۡءٍ عَلِيمٌ﴾ {He is the First and the Last, the Manifest and the Hidden, and He is All-Knowing of everything.}[Surat al-Hadīd: 3]

He is the All-Wise Who perfected His creation, and Whose creation and command are based on His wisdom.

He has no peers, no wife, no child, and no parents, and nothing is like Him. Allah Almighty says:﴿قُلۡ هُوَ ٱللَّهُ أَحَدٌ * ٱللَّهُ ٱلصَّمَدُ * لَمۡ يَلِدۡ وَلَمۡ يُولَدۡ * وَلَمۡ يَكُن لَّهُۥ كُفُوًا أَحَدُۢ﴾ {Say: “He is Allah, the One; Allah, the Eternal Refuge. He neither begets nor is He begotten, and there is none comparable to Him.”}[Surat al-Ikhlās: 1-4]Allah Almighty says:﴿لَيۡسَ كَمِثۡلِهِۦ شَيۡءٞۖ وَهُوَ ٱلسَّمِيعُ ٱلۡبَصِيرُ﴾ {There is nothing like unto Him, and He is the All-Hearing, the All-Seeing.}[Surat ash-Shūra: 11]

He is in heaven above the Throne and above all the creatures. Allah Almighty says:﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾ {The Most Compassionate rose over the Throne.}[Surat Taha: 5]

Allah Almighty also says:﴿ وَهُوَ ٱلۡقَاهِرُ فَوۡقَ عِبَادِهِۦۚ وَهُوَ ٱلۡحَكِيمُ ٱلۡخَبِيرُ﴾ {He is the Vanquisher over His slaves, and He is the All-Wise, the All-Aware.}[Surat al-An‘ām: 18]

Importance/1

Q2- What is the proof of Allah's existence?

A2: Clear reason, sound natural disposition, and straight methods all prove that Allah Almighty exists. None can deny His existence except one who fails to comply with the dictates of the human mind.These creatures surely have a creator because they either exist with no creator or originator, which is inevitably proven wrong by reason, since nothing can exist without a creator!Or these creatures created themselves, which is impossible since nothing can create itself from non-existence.Or these creatures have a creator who is Allah, the Great, the All-Knowing, the Creator, and the All-Wise.Allah Almighty has drawn people's attention to this division in the best and most brief manner, saying:{أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ} {Were they created by no one, or were they the creators [of themselves]? أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ بَل لَّا يُوقِنُونَ} Or did they create the heavens and earth? Rather, they are not certain in faith.}[Surat at-Tūr: 35-36]Someone was asked in this regard:"How did you know your Lord?" He said: "The piece of dung indicates the existence of an animal, and the footprints indicate the existence of walkers, then, a sky full of stars, a land full of pathways, and a sea full of waves must definitely indicate the existence of the All-Subtle and the All-Aware."

These creatures must have someone to manage their affairs. If you examine the upper and lower worlds, you will notice how everything is perfectly planned and

created in a form that perfectly suits it. You will also notice that all creatures have been guided to what guarantees their wellness and survival.This perfection is recurrent in all creatures and takes countless forms and shapes, which makes it impossible for the theory of coincidence and randomness to be true.Allah Almighty calls attention to this, saying:{صُنْعَ اللَّهِ الَّذِي أَتْقَنَ كُلَّ شَيْءٍ} {Such is the design of Allah, Who has perfected everything.}[Surat an-Naml: 88]

Allah Almighty also says:{ قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى} {He said, “Our Lord is the One Who gave everything its form then guided it.”}[Surat Taha: 50]It was reported that a group of atheists met Abu Hanīfah (may Allah have mercy upon him) and said to him: "What proves the existence of the Maker?" He replied: "Leave me alone, I am preoccupied with a strange matter." They said: "What is it?" He replied: "I have been informed that there is a huge ship in the Tigris that is filled with all kinds of amazing goods, and it is sailing back and forth on its own without having a sailor or a captain."

They said: "Are you crazy?" He said: "Why?" They said: "Can a sane person believe this?" He said: "Then how could your minds believe that this world with all types of creatures and all amazing events, this rotating orbit, and these events are all operating without an operator?!" So, they realized that they were the ones to be blamed.

There are countless proofs of the existence of the Almighty Lord, some of which are:The Fitrah (natural disposition)The Fitrah is something instinctive in man that he cannot resist.Proof also includes the fact that every single creature indicates the existence of the Almighty Creator.Other proofs include care, perfection,

and subjugation, in addition to other innumerable proofs, as everything indicates the existence of Allah Almighty, the Creator, the Magnificent, the Manager of affairs, and the All-Wise.

Importance/1

Q3- What proves the obligation of belief in the oneness of Allah Almighty?

A3: The following proves the obligation of belief in the oneness of Allah Almighty in His Lordship and that He alone is the Creator, the Owner, and the One Who manages the affairs without having a partner:

Allah Almighty says: مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذًا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَا بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ {Allah has never begotten a son, nor is there any god besides Him. Otherwise, each god would have taken away what he had created, and each would have tried to gain supremacy over the other. Glory be to Allah far above what they ascribe to Him!}[Surat al-Mu’minūn: 91]

This verse includes what scholars call Dalil al-tamānu‘ (the proof of mutual conflict). It means that if we assume that there are other gods besides Allah,then, these gods must either submit to His divinity or dispute with Him over it.The first assumption invalidates the idea of their divinity since the one who is submissive cannot be a god. As for the second assumption, which is disputing with Him over His dominion and sovereignty, the effect of this dispute would have appeared in the universe as some of these gods would have gained supremacy over the others and each would have taken away what he created to be the only one who controls it.Moreover, had this second assumption been valid, we would have seen each of

these gods' dominions different from the other dominions, and they would have overcome each other just like the kings of this world who possess different kingdoms and who seek to gain superiority over each other. However, since no difference is seen and no traces of such a dispute are seen, you should realize that there is only one God in Whose Hand is the dominion of all things.

If someone says that there is some agreement between the gods and so each of them took away what he created without conflict or dispute, then this is also the greatest proof of their false divinity because each god will have an incomplete divinity when it comes to the creatures that he did not create.This denotes a deficiency in all these gods, which is impossible because divinity entails perfection, not deficiency.

As for what proves the obligation of belief in the oneness of Allah Almighty in His divinity, which is the oneness of worship, by singling out Allah Almighty with all forms of apparent and hidden types of worship, including prayer, supplication, humility, reliance, submission, fear, hope, slaughter, vows, and seeking help, refuge, and relief, besides other types of worship that should be devoted solely to Allah Almighty, Who has no partner,

Allah Almighty says: ﴿ يَٰٓأَيُّهَا ٱلنَّاسُ ٱعۡبُدُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُمۡ وَٱلَّذِينَ مِن قَبۡلِكُمۡ لَعَلَّكُمۡ تَتَّقُونَ ﴾ {O people, worship your Lord, Who created you and those before you, so that you may become righteous.}[Surat al-Baqarah: 21]

So, the Lord is the One Who is worthy of worship and all others are creatures and slaves who are unworthy of worship.

Allah Almighty has invalidated the polytheists' act of taking gods beside Him with many rational proofs, including the following:None among these gods possesses any of the divine characteristics. They are created and not creators. They can neither bring benefit to their worshippers, nor protect them from harm. They can neither give them life, nor cause them to die. They possess nothing of the heavens and the earth.

Allah Almighty says: ﴿وَٱتَّخَذُوا۟ مِن دُونِهِۦٓ ءَالِهَةً لَّا يَخْلُقُونَ شَيْـًٔا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَوٰةً وَلَا نُشُورًا﴾ {They have taken besides Him other gods who can create nothing but are themselves created. Nor do they have power to harm or benefit themselves, nor do they have power to cause death, give life or resurrect the dead.}[Surat al-Furqān: 3]

Allah Almighty also says: ﴿قُلِ ٱدْعُوا۟ ٱلَّذِينَ زَعَمْتُم مِّن دُونِ ٱللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِن شِرْكٍ وَمَا لَهُۥ مِنْهُم مِّن ظَهِيرٍ﴾ {Say, “Call upon those whom you claim [to be gods] besides Allah. They do not have even an atom’s weight of authority in the heavens or on earth, nor do they have any share in either of them, nor is any of them a helper to Allah.”} [Surat Saba’: 22]

Moreover, Allah Almighty says: ﴿أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْـًٔا وَهُمْ يُخْلَقُونَ﴾ {Do they ascribe to Him partners who cannot create anything, but are themselves created?} [Surat al-A‘rāf: 191]

This means: Do these polytheists, in their worship of Allah, associate with Allah His creatures who are incapable of creating anything and who are created?!

If this is the case with these so-called gods, then deifying them is nothing but absolute foolishness and pure falsehood.

- As for what proves the obligation of belief in the oneness of Allah Almighty in His names and attributes, to realize the fact that the Creator is different from the creature

Allah Almighty says: ﴿لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ﴾ {There is nothing like unto Him, and He is the All-Hearing, the All-Seeing.}[Surat ash-Shūra: 11]

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾ {There is nothing like unto Him},i.e., none of His creatures resembles Him in His essence, His names, His attributes, or His acts because all His names are beautiful, all His attributes are attributes of perfection and greatness, and through His acts, He alone brought the magnificent creatures into existence. So, nothing is like Him simply because He alone possesses perfection in all aspects.

The following is part of the rational evidence on establishing the Names and Attributes mentioned in the Shariah:

1. These great creatures, with their divergence, variation, consistency in pursuing their own interests, and compliance with their predesigned plans, all indicate the greatness of Allah, His ability, His knowledge, His wisdom, and His will.

2- Kindness, benevolence, removing harm, and relieving distress - all of these indicate mercy, generosity, and bounty.

3- Punishing and wreaking vengeance on sinners indicates that Allah is displeased with them and hates them.

4- Honoring the obedient and rewarding them indicates that Allah is pleased with them and loves them.

Allah Almighty says: ﴿وَلَهُ ٱلۡمَثَلُ ٱلۡأَعۡلَىٰ فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ﴾ {To Him belong the most sublime attributes in the heavens and earth.}[Surat ar-Rūm: 27] This means: The most sublime attributes belong to Allah Almighty, and nothing is like unto Him. It is impossible for two to share the most sublime attributes, because if they are equal, none of them will be higher than the other, and if they are not equal, then the one described as having the most sublime attributes will be one of them only. Therefore, having a peer or an equal is impossible for the One Who possesses the most sublime attributes.

Q4- Why did Allah create us? What is the purpose behind our existence?

A4: Allah Almighty, the All-Knowing and the All-Aware, informs us of the rationale and purpose behind creating us and bringing us to existence in His noble Book, saying: ﴿وَمَا خَلَقۡتُ ٱلۡجِنَّ وَٱلۡإِنسَ إِلَّا لِيَعۡبُدُونِ﴾ {I have not created the jinn and mankind except to worship Me.} [Surat adh-Dhāriyāt: 56]

This is the purpose behind creating the jinn and mankind, and behind sending all the messengers; namely, worshiping Allah Almighty, which includes knowing Him and loving Him, turning to Him in repentance, seeking closeness to Him, and turning away from anything other than Him.

Whoever deviates from this purpose will deserve Allah's punishment, and whoever complies with it will deserve eternal bliss. Allah Almighty says: ﴿مَنۡ عَمِلَ صَٰلِحٗا مِّن ذَكَرٍ أَوۡ أُنثَىٰ وَهُوَ مُؤۡمِنٞ فَلَنُحۡيِيَنَّهُۥ حَيَوٰةٗ طَيِّبَةٗۖ وَلَنَجۡزِيَنَّهُمۡ أَجۡرَهُم

{Whoever does righteous deeds, male or female, while being a believer, We will surely grant him a good life, and We will surely reward them according to the best of their deeds.}[Surat an-Nahl: 97]

Importance/2

Q5- Who then created Allah Almighty?

A5: This is an invalid question from the outset because if we assume for the sake of argument that there is a creator of Allah Almighty, the questioner will further ask about the creator of Allah's creator and so on endlessly.

This is logically impossible.

The fact that conforms with reason and logic is that all creatures are created by one Creator Who is created by none; instead, He is the Creator of everything, and He is the true Almighty God.

This is proven by Allah's statement: {He is the First and the Last, the Manifest and the Hidden, and He is All-Knowing of everything.}[Surat al-Hadīd: 3]

The Prophet (may Allah's peace and blessings be upon him) interpreted this verse, saying:"O Allah, You are the First; preceded by nothing, and You are the Last; succeeded by nothing."[Narrated by Muslim]

The Prophet (may Allah's peace and blessings be upon him) also said:"There was Allah and nothing else other than Him."Another narration reads:"And nothing else before Him."[Both narrated by Al-Bukhāri]

This is the first treatment for this question.

As for the second treatment, it is mentioned in the Prophet's Hadīths, as he (may Allah's peace and

blessings be upon him) said:"People will continue to ask one another questions until someone says: 'Allah created all things, so who created Allah?' Whoever comes across anything of that nature should say: 'I believe in Allah.'"

The Messenger of Allah (may Allah's peace and blessings be upon him) also said:"Satan comes to one of you and says: 'Who created the heavens? Who created the earth?' He says: 'Allah,' - another similar narration adds: 'and (I believe) in His messengers.'"

The Messenger of Allah (May Allah's peace and blessings be upon him) said:"Satan comes to one of you and says: 'Who created such-and-such? Until he says: 'Who created your Lord?' If a person reaches this, he should seek refuge with Allah and desist from that."

[All narrated by Muslim]

All these Hadīths

indicate the source of this question, which is the devil, and they clarify the treatment, which lies in the following steps:

1- Stop being driven behind the devil's whispering and deception.

2- Say: "I believe in Allah and in His messengers."

3- Seek refuge with Allah from the devil.

It was also reported that one should spit lightly on his left three times and recite surat al-Ikhlās.

Finally, Allah Almighty says:﴿ذَالِكُمُ ٱللَّهُ رَبُّكُمْ لَآإِلَٰهَ إِلَّا هُوَ خَٰلِقُ كُلِّ شَىْءٍ فَٱعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ وَكِيلٌ﴾{Such is Allah, your Lord; none has the right to be worshiped except Him, the Creator of all things. So worship Him,

for He is the Maintainer of all things.}[Surat al-An‘ām: 102]

Importance/1

Q6- Why was evil created?

A6: It is not befitting to ask such a question or to object asking why Allah created evil because Allah Almighty is the Creator and He cannot be questioned for what He does; rather, He is the One who questions. Allah Almighty says:﴿ لَا يُسْـَٔلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَٔلُونَ ﴾ {He cannot be questioned for what He does, but they will be questioned.}[Surat al-Anbiyā’: 23]The following, however, is part of the rationale behind the existence and the creation of good and evil:

- As a trial and test for those who are legally accountable through good and evil and, thus, finding out who will prove to be patient and be a believer and who will be otherwise.﴿ ٱلَّذِى خَلَقَ ٱلْمَوْتَ وَٱلْحَيَوٰةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ ٱلْعَزِيزُ ٱلْغَفُورُ ﴾ {Who created death and life to test you as to which of you is best in deeds, and He is the All-Mighty, the Most Forgiving.}[Surat Al-Mulk: 2]

Allah Almighty also says:﴿ وَنَبْلُوكُم بِٱلشَّرِّ وَٱلْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ ﴾ {We test you with bad and good as a trial, then to Us you will all be returned.}[Surat al-Anbiyā’: 35]

Allah Almighty has brought His slaves into existence, given them commands and prohibitions, and tested them with good and evil, richness and poverty, honor and humiliation, life and death, as a trial to find out who among them is best in deeds and who falls into temptations and who will save themselves.﴿وَإِلَيْنَا تُرْجَعُونَ﴾ {Then to Us you will all be returned}We will recompense you for your deeds, with good recompense for virtuous deeds and evil recompense for evil deeds.﴿

وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ. {Your Lord is not unjust to His slaves.}

This fulfills the duality of the universe, as good cannot be known except through evil, for things are distinguished by their opposites. Evil is essential for the existence of good, which is a struggle against it. Good, evil, and man's fluctuation between both are part of the nature of this worldly life.

Evil is something relative, as some may regard something as evil whereas others may regard it as good. Cutting the thief's hand, for example, is bad for him, but it is good for society because it deters people from seizing others' properties.

This is the fulfillment of the true meaning of a fair trial for the one held accountable for religious duties, as Allah Almighty has made the path of good and that of evil clear for man and has given him the freedom to choose between them.

Allah Almighty says: أَلَمْ نَجْعَل لَّهُ عَيْنَيْنِ {Have We not given him two eyes, وَلِسَاناً وَشَفَتَيْنِ and a tongue and two lips, وَهَدَيْنَاهُ النَّجْدَيْنِ and shown him the two ways [of right and wrong]?}[Surat al-Balad: 8-10]This means: Have We not given him two eyes to see, and a tongue and two lips to speak with, and have We not clarified for him the path of good and that of evil?

- Many of the evils that we see are not pure evil in all aspects; rather, they may include aspects of goodness. There could be a great deal of goodness hidden in what we consider to be evil. For instance, one could be afflicted with a disease that could be the cause of warding off greater harm. Moreover, one may lose a business deal that could have caused him to act tyrannically and arrogantly if he had won it, and one's

child may pass away who could have been a curse upon him if he had lived.Furthermore, one may deserve Hellfire because of his deeds, which is the real disaster. However, Allah afflicts him with adversity that he bears patiently, thus making him worthy of Paradise, which is true and eternal goodness.

So, Allah Almighty does not create pure evil, and evil is not to be attributed to Him, as mentioned in the authentic hadith that the Prophet (may Allah's peace and blessings be upon him) said:"And evil is not attributed to You."[Narrated by Muslim]

Another rationale behind the existence of good and evil is manifesting the Almighty Lord's ability to create opposites and contradictions and manifesting the effects of His power-related names. In other words, Allah Almighty manifests the effects of His names and acts, like He is the Vanquisher, the Capable of retribution, the Just, etc. Allah Almighty says:﴿ ٱللَّهُ ٱلَّذِى خَلَقَ سَبۡعَ سَمَٰوَٰتٖ وَمِنَ ٱلۡأَرۡضِ مِثۡلَهُنَّۖ يَتَنَزَّلُ ٱلۡأَمۡرُ بَيۡنَهُنَّ لِتَعۡلَمُوٓاْ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ وَأَنَّ ٱللَّهَ قَدۡ أَحَاطَ بِكُلِّ شَيۡءٍ عِلۡمَۢا﴾ {Allah is the One Who has created seven heavens, and likewise for the earth. The Command descends between them so that you may know that Allah is Most Capable of all things, and that Allah has encompassed everything in knowledge.}[Surat at-Talāq: 12]

Evils are not meant for themselves and are not the purpose behind creating people; rather, they are means destined to achieve favorable results. So, if such results are achieved, these evils will fade away and vanish and the matter will return to pure goodness.None can understand the rationale behind the existence of evil before realizing that this life is a temporary abode, the abode of trial, affliction, and deficiency. So, whoever expects to see absolute perfection therein is simply

objecting to the divine wisdom that has already decided to make the Hereafter alone the abode of perfection.

Allah Almighty says about the one who believed: ﴿يَٰقَومِ إِنَّمَا هَٰذِهِ ٱلۡحَيَوٰةُ ٱلدُّنۡيَا مَتَٰعٞ وَإِنَّ ٱلۡأٓخِرَةَ هِيَ دَارُ ٱلۡقَرَارِ﴾ {O my people, the life of this world is only a brief enjoyment, whereas the Hereafter is the permanent abode.}[Surat Ghāfir: 39]

Importance/1

Q1- What is the treatment for having bad thoughts about monotheism and faith?

A7: The following represents the treatment for bad thoughts (devil's whispering):

- Fortify yourself with knowledge, for ignorance makes it easy for the devils from among the humans and jinn to overcome you.

- Remember Allah and seek refuge with Him from the accursed devil.

- Avoid giving heed to whispering and put an end to it.

- Ask the people of knowledge, as Allah Almighty says: ﴿فَسۡـَٔلُوٓاْ أَهۡلَ ٱلذِّكۡرِ إِن كُنتُمۡ لَا تَعۡلَمُونَ﴾ {Ask the people of knowledge, if you do not know.}[Surat an-Nahl: 43]

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